

Boston Record

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RELIGIOUS.

THE BLANDFORD CASE.

We take the following statement from the last number of the Spirit of the Pilgrim, for the purpose of illustrating the nature of the liberty cherished by the liberal party in Massachusetts. No instance, we believe, has ever occurred in the Massachusetts Legislature, of refusing to incorporate any religious society, excepting a "Unitarian" society. Unitarians, Unitarians, or Unitarians may be incorporated; but Unitarians cannot have the protection of the law—Unitarians, who compose more than nine tenths of the religious population of the Commonwealth, are excluded from the privilege, which are unhesitatingly extended to all others, good, bad, or indifferent! It is advisable to watch the progress of a "liberty" so exclusive.

In the year 1824, the first religious society in Blandford petitioned the legislature to incorporate certain individuals, as trustees of their ministerial funds. In the bill which they prepared to be presented to the legislature, in order that it might become a law, they distinctly stated what kind of minister they wished the funds to be appropriated to support. The wishes of the society and of the donors of the fund, all of whom were then living, perfectly harmonized on this point. When the bill was under consideration by the Committee on Parishes, one or two members of that Committee objected to reporting favorably, on account of the phraseology declaring the character and qualifications of the ministers to be supported. For reasons which it is not material to state, this bill never came under the consideration of the legislature.

In the spring session of 1827, the Society renewed their petition for incorporation; but the subject was deferred to the winter session of 1828. In the bill then presented, it was declared that the proceeds of the fund "shall be paid towards the support of a learned, pious, Unitarian, Congregational minister, settled by the Society, with the concurrence of the first Congregational church in Blandford, according to the terms on which such fund has been given; and to no other purpose whatever." We understand that the person who prepared the bill, expected the phraseology just quoted, *mutatis mutandis*, from the Act incorporating the Trustees of the ministerial fund in the first parish in Bedford, passed in 1825. It was not anticipated that any section could be made to a precedent which the legislature itself had so recently established; but no sooner was the bill presented (such is the progress of liberal principles) than opposition began to discover itself with reference to the clause which recognized the existence and the immemorial rights and usages of the church. The gentleman to whom the business was entrusted by the society, perceiving that the retention of that clause would probably defeat the whole object, consented to have it stricken out, leaving the bill to read as follows: "The proceeds of the fund "shall be paid toward the support of a learned, pious, Unitarian, Congregational minister, settled over the said society."

The opponents of the bill, having gained this victory, proceeded to make further encroachments. The obnoxious epithet, "Unitarian," was the next object of attack. As this was the only remaining word which made the bill in any degree distinctive and discriminating, as to the sentiments of the ministers to be supported, it was thought very desirable that it should be retained. Evidence was therefore presented to show, that all the donations to the fund were made with the express intention that they should be devoted to the support and maintenance of ministers of those religious sentiments usually denominated Calvinistic, Evangelical, Orthodox. But when party feelings are to be gratified, the wishes of donors must go for nothing. The word "Unitarian," was therefore expunged. And as though all this was not sufficient, a section was appended, providing that "the legislature shall have power to alter, amend, or repeal this act at pleasure."

One would have thought that "liberty" had been sufficiently illustrated, and that the bill, in its present garbled, mutilated state, might have been suffered to pass into a law. In the Senate, it did pass to be engrossed. But in the House, there were not a few who still suspected that Orthodox ingenuity had contrived to weave something into the bill, though they could not point it out, which might operate to favor the venerable doctrines of the New England churches. They concluded, therefore, that the safest way would be to crush it; and its friends, believing that if it should pass, as it did pass, it would not be such a law as the Society in Blandford could conscientiously act under, failed with its enemies in giving it an indefinite postponement.

THE SABBATH.

The following excellent remarks on the Sabbath are from a Sermon preached by Rev. Dr. McMurtry of New-York, on the 11th ult., the day observed as a season of limitation and prayer, in view of the violations of the Sabbath in our land. We recommend them to the earnest and prayerful attention of all our readers.

There is indeed reason to fear that secret combinations are forming, for purposes dangerous to our liberties; but they are not by the friends of the Sabbath. Their measures have never been open, and their objects plainly avowed; but they are by those who would wish to subvert all these institutions which have for their object the order and well-being of society. It is not merely laws to prevent the violation of the Sabbath, to which these disorganizers are opposed, but all law which restrains their licentiousness, and which defines and guards individual rights.

The danger in this country is not that religion will be established by law. The true friends of religion would not have such an establishment if they could. All past history shows, that religion has always lost more than she has gained by an alliance with state policy. It was not the design of the great Author of our religion, that his cause, which, at its introduction, made its way in opposition to the kings and potentates, and governments of the earth, should ever be indebted to their aid for its support or propagation. Christianity never became allied with civil government, until she became in a great degree corrupt; and her pure and holy spirit has always in a great measure deserted the church, the rites and ordinances of which have been established by law.

But even if some should desire such an establishment, it is impossible that it should ever take place, and the idea of danger is utterly preposterous. Which of all the numerous religious denominations, many of which are almost equally balanced in numbers and influence, could ever succeed in securing an establishment for themselves, against the certain opposition of all the rest, each one of which, if any benefit were to be derived from such a measure, would consider themselves as possessing an equal claim; and especially when we take into view the large proportion of those who take

no interest either in any of the religious denominations or in religion in any form. Not the danger is not from this quarter; and those who make the loudest clamor on the subject, know perfectly well that there is no danger of a religious establishment, or a union of church and state, in this country. But there is danger to be apprehended from a union of a different description. The Christian part of this community has reason to tremble at the danger which threatens religious liberty, from the ascendancy of infidelity. We venture to predict that if ever there shall be an infighting of liberty in this country, it will not be by the imposition of a religious establishment, but it will be an encroachment on the right of Christians to the free enjoyment of their religion. An attentive observer may even now see in operation the elements of such a result.

At the first organization of our government, & the arrangement of its different departments, there was no mail either conveyed or opened on the Sabbath-day. And for several years the post-office department, like the others, so far acknowledged the Sabbath, as to suspend its ordinary operations. But about the commencement of the last war with England, it was, it seems, thought necessary, that the post-offices should be opened in some of the principle places on the Sabbath, as well as on other days; and this arrangement has been extending, from time to time, since that period. Many friends of religion and morality thought this an unnecessary infringement on the religious feelings of the community, and calculated to occasion disturbance and interruption, especially where the mails were opened in the very vicinity of congregational assemblies for public worship; and considering whatever extensive reason there might be for it, in a time of war, that the return of peace secured to remove the occasion for its continuance, they availed themselves of a privilege which our free constitution allows and secures to all its citizens, and respectfully petitioned the proper authorities to repeal the laws requiring the transportation and opening of the mails on the Sabbath day. Accordingly great numbers of petitions were sent to Congress from all parts of the country, with numerous subscribers of the most respectable names, both in the church and state. And from the simple exercise of this constitutional right, has gone forth a clamor from one extremity of the republic to the other, that the civil liberties of the republic are in danger from a combination to effect a union between church and state!

By presenting their petitions to Congress, the friends of the Sabbath violated no principle of the constitution. They committed no encroachment on the rights of their fellow citizens; they asked for no law enforcing the observance of the Sabbath on others; they merely performed a duty to themselves, and exercised a right secured to them by the constitution, to ask for a repeal of a law, which compels men to violate the Sabbath; which they conceived to be an unnecessary interference with the rights of conscience, and from its immoral tendency, calculated to injure the best interests of the country. The petitioners have reason to complain that while in the legitimate exercise of their rights, they met with misrepresentation and reproach from the very source to which they applied for redress; and in the manner in which this subject has been treated, the heat and excitement which has been kindled, and the bitterness with which some are assailed, and the intemperance which it up, I think can be distinctly perceived, the workings of that spirit of infidelity which, wherever it has possessed the power, has oppressed and persecuted the Christian religion.

It may be remarked with regard to the opening of the post-offices on the Sabbath, that it is the only instance in which the law of the land absolutely requires the transgression of an express law of God; and that it is an innovation on the original organization of our government. There was a succession of years in which no such thing was found to be necessary. It is the first step toward encroachment on the Christian institutions of our country, and it would be altogether an anomalous case, if it should be the last. Some emergency, ere long, arise, which may be thought to sanction another, and another, and each when taken, like the present, not to be retraced.

Our constitution, it is true, recognizes no religion expressly; but it does, and must implicitly. This is a Christian land, and ours is a Christian government. It is absurd to talk of the Pagan, the Mahometan, and the Jewish religions being here, on the same footing with the Christian religion. Our representatives, when they take their seats in the halls of legislation, do not swear to be true to the interests of their constituents and to the constitution; nor do our executive officers, when they assume their places in the cabinet, swear to fulfill the duties of their high trust, on the Koran; nor do they kiss an image of wood or stone. No; they take their oath on the Christian's Bible; and they swear by the Christian's God; and the God of the Christian and of the Bible reveals their oaths. And if we should hereafter see the offices of executive departments in operation, and the halls of legislation open, and our courts of justice in session on the Sabbath; & if, as they successively occur, any should presume to remonstrate or petition, the cry of priestcraft—a religious establishment—the union of church and state—is only to be raised, and their mouths are stopped.

From the last Report of the American Board, THE FUTURE DESTINIES OF AMERICA, AS AFFECTED BY THE DOINGS OF THE PRESENT GENERATION. Property of looking at the future Condition of our Country.

While acting in behalf of a large portion of the Christian community in the United States, it will not be deemed improper to direct our thoughts to the future destinies of our country. Such an investigation, if properly conducted, cannot be a useless employment; especially as the success or the want of success of this institution, and of similar associations for benevolent purposes, will materially affect the future condition, not only of America, but of all mankind. Our exertions may naturally be expected to receive some impulse from a consideration of the vast consequences to flow from them.

If an authoritative sanction were necessary to justify our looking forward, and estimating the value of present effort by the results hereafter to be seen, we have many such sanctions in the Bible. The great lawgiver of the ancient dispensation urged the people of Israel, by many most affecting considerations, to bear in mind the influence of their own conduct upon the condition of their posterity. Almost every prophet sounds the trumpet of alarm, and raises its most terrific notes, when calling attention to the fact, that the present conduct of the people was to fix the destiny of generations to come; and our Saviour himself reprehends the dullness of those, who

witnessed his ministrations, and yet were not able to discern the signs of the times. It is not presumption, then, it is not vain curiosity, for us to look forward, and form some opinion of the probable condition of the people of America, and of the bearing which our own example and influence will have upon the future state of our beloved country.

Looking at the present condition of mankind with the light of history alone, there are three suppositions, which may be made, not without some plausibility, in regard to the character of the people of North America, who shall speak the English language, when the whole continent shall be full of inhabitants. The first of these suppositions is, that the proportion then existing between morality and vice, truth and error, honesty and crime, religion and impiety, will be the same, or nearly the same, as at present;—the second, that infidelity and wickedness will prevail, while the friends of God are reduced to a very small number, and driven into obscurity; and the third, that religion will pervade the land, in the length of it and the breadth of it, till opposition shall have ceased, and the whole vast community shall wear the aspect, and exemplify the reality, of a nation, or rather a cluster of nations, consecrated to God, the grateful recipients of his bounty, and the honoured instruments of conveying his beneficence to other nations, rising to an equal state of glory and happiness.

The supposition that the Church and the World are to retain the same relative Power as at present.

The first of these suppositions is the least plausible of the three; but still it is the one which most naturally strikes the mind, and to which therefore deserves particular consideration.—What then will be the condition of this country in future times, if the proportion between religion and irreligion, the church and the world, should remain as it now is?

We are to remember, that the population of the United States has quadrupled within the last fifty years; and if the restraints of religious principle continue to operate with their present degree of force, there is no improbability in supposing, that our population will increase with nearly the same rapidity as at present, till the continent is replenished with people. How short a period is fifty years to the man, who looks back upon it. Most of the members of this Board were born before the commencement of it; and those, who were not, are familiar with the details of its history, as if they were occurrences of yesterday. In fifty years to come, (at the close of which period some of our children now in school will sustain a portion of the most responsible offices in the religion and the political world,) our population will have swollen to fifty millions; and in fifty years more, to 200 millions.

It has been computed, after a careful estimate of the capabilities of America, that, with the present degree of knowledge, and without any reliance upon future discoveries in agriculture and the arts, this vast continent will sustain at least two thousand millions of inhabitants in circumstances of comfort. And it is supposed, that, after a hundred years from this time, the population shall be doubled in thirty years, instead of twenty-five. At this rate, the descendants of the present inhabitants of the United States, in one hundred and seventy years from this day, will amount to one thousand millions.—If we keep in view the fundamental position, that religion rests, as it is not to be diminished, this conclusion is in no degree improbable. But the calculation founded on this position will certainly be safe, if the descendants of the present inhabitants of British America be thrown into the scale, and if it be considered that the emigration from Europe to America is constantly and rapidly increasing, and is likely to increase still more rapidly. For obvious reasons, the inhabitants of Spanish America will not increase so fast as the people of the United States. It may be assumed, then, that if the power of religious principle be not weakened among us, and our descendants, there will be on this continent, at the year 1850, (when the young children now around our tables and in our schools will not have ceased to take an active part in human affairs,) fifty millions of human beings, speaking the English language; and, in fifty years more, (when some of our grand children will be spectators, if they shall have ceased to be actors,) there will be two hundred millions; and, in seventy years more, one thousand millions. The condition of this amazing mass of human beings must, according to the established laws of the divine government, be more or less affected by the principles and conduct of the present generation. If, according to the supposition, the relative power of religion be not diminished, the diminution will be prevented, with the favour of Heaven, by the strenuous efforts of the friends of God.

Of the twelve millions and a half, who now compose our population, about five millions are men and women; the rest are children, or persons in early youth. Of the adults, enlightened charity can hardly go further than to suppose, that one million will include all who are truly pious, and all who live habitually under a sense of personal responsibility to God for their conduct. The remaining four millions, though not under the direct influence of religious considerations, are, to a great extent, restrained by fears respecting the world to come, and by the example, exhortations, and prayers of the religious part of the community. The general influence of their lives, however, is unfavourable to religion; and vast multitudes are vicious and abandoned, diffusing a moral pestilence all around them, perpetrating enormous crimes, eluding human law, or suffering its penalties.

These four millions, who may be comprehended under the general denomination of people of the world, have six millions of children and youth under their direct control, and exposed to their constant example; and the other million of adults, who are habitually influenced by religious considerations, and who, to avoid circumlocution, may be denominated the church, have under their direct control, and subject to the influence of their constant example, a million and a half of children and youth. It is to be observed, that though the restraining influence of the church upon the world is in a high degree salutary, so far as the preservation of order in a free country is concerned, and so far as the tone of general morality is regarded, yet it is at present such as by no means to satisfy the desires of a benevolent mind. The church itself is burdened with many unsound and unprofitable members. There is much jealousy, suspicion, error, bigotry, and much defective morality, too, within its pale. Compared with what ought to be seen, there is little zeal, devotedness, self-denial, and spiritual vigour.

If the proportion between religion and irreligion is to remain the same, the god of this world

will number among his followers, in the United States, fifty years hence, no fewer than sixteen millions of adults, having under their direction twenty-four millions of children and youth; while the church, the divided, weak, inefficient church, comprising all who act under a constant sense of religious responsibility, though many of these belong to no regularly organized body of disciples, and many others exhibit no very consistent example;—the church, thus rent and disfigured, will contain but one fourth as many adults, and a proportionate number of children and youth, under its direction.

Where one theatre, with its purlious of vice and infamy, now allies to destruction, four of these noxious seminaries will educate their pupils, and confine them in degrading servitude and chains, its walls must be so extended as to receive a little army of felons, who will be prevented by physical force alone from seizing the property, or attacking the lives of respectable inhabitants. For the printed vehicle of slander and falsehood, of calumny and blasphemy, which now dishonours the press, four of these pestiferous agents will pervade the community; and all sorts of mischievous influences will be increased in the same proportion.

Is this a prospect, at which a good man can look with composure? The appeal is made to Christians—to men who believe that the respect is the great remedy for human suffering, and that where the Gospel is preached, all is lost.

Looking forward fifty years further, (when some of our grand-children will hardly be men of grey hairs,) and we must multiply every theatre and every jail by sixteen; and, in seventy years from that time, every receptacle of evil, which now annoys us, must be multiplied by eighty. In one hundred and seventy years from the present day, (a period forty years shorter than that which has elapsed since the landing at Plymouth,) the people of the world, in distinction from the church, then inhabiting America, and speaking the English language, will amount to 200,000,000 of men and women, and 400,000,000 of children and youth, while the church will contain but one fourth of that number. It is true, that, on this supposition, there will be numerically a large multitude arranged on the side of the church, a goodly proportion of whom may be charitably considered as on their way to heaven. But who can bear the thought, that in such a vast congregated mass of immorals, four out of five should be not only destitute of religion, but living in such a manner, as to obstruct its progress and limit its influence?

FOR THE BOSTON RECORD. GREAT WANTS OF THE AMERICAN EDUCATION SOCIETY.

When an Institution, depending upon public favor and support, is in danger of failing to accomplish all the ends for which it was organized, duty to those by whom it is sustained, and fidelity to the cause which it promotes, require that its necessities be fully made known. Such a crisis having arrived in the operations of the American Education Society, the Directors would be unworthy of their trust, if they should neglect to give seasonable notice of the urgent wants of the Society. It is not every difficulty or embarrassment, they are aware, which will justify such an appeal as the present, but, when every resource, within their reach, has been exhausted, and the question whether the Society shall continue to advance, or whether to stand still, calls for an immediate practical decision, they cannot be silent.

It would be oppressive to the numerous and increasing beneficiaries of the Society, and betray ingratitude to God, not to mention in this place the funds for defraying the current expenditures of the Society have been steadily and rapidly increasing for several years past. It is not because less is given for this purpose now, than formerly, for much more is given; but, because, in the good Providence of God, the applications for assistance have increased more rapidly still, that the Directors have been compelled to make this appeal. These applications have been doubled and trebled within four years, until there are now depending upon the Society, in various stages of study, preparatory to the ministry, not far from five hundred young men of approved piety and talents, in several institutions of learning. It is, moreover, cause of thankfulness, that the prospect of a continued increase of applications was never brighter than at present. If the requisite funds shall be furnished, there can be no doubt, that the number of able and faithful ministers of the Gospel will be greatly increased, in a little time.

But, it is obvious that Christian benevolence must keep pace with these increasing demands, or the Society must be retarded and cramped in its efforts. The expenditures for the last four years alone, have exceeded the receipts, by twenty-five thousand dollars. To meet this deficiency, recourse has been had to the permanent funds of the Society, until every dollar has been withdrawn, or pledged, over which the Board of Directors have any control. To this source they can no longer go, without sacrificing the faith of the Society, or exposing it to reproach. More must be given by the Christian community, or the Board must say, what they never yet have said to applicants for patronage, *We cannot help you.* This answer must be given in January next, when the regular appropriations will be called for, unless the friends of the Society prevent it, by timely and liberal remittances to the treasury.

Is there a follower of Christ, who wishes the number of competent Christian teachers increased, that is wishing this answer should be given to a single worthy applicant? When the desolation of Zion is multiplying, and millions are fastidious for the word of life; when infidelity is gathering fresh strength and returning to the attack on Christianity; and error, and superstition, and irreligion, are scattering the seeds of pestilence and death with an industrious hand—is it the time for the friends of Christ to sleep at their post, or to meditate a retreat?

The American Education Society, acting in behalf of a great and prosperous community, has solemnly pledged to extend a helping hand to every young man, of suitable qualifications, in the United States, who is destitute of the means of an education for the ministry, and who shall apply for patronage in conformity with the rules. More than seven hundred young men have applied, in fifteen years, and have found the promise good. The pledge has, hitherto, been faithfully redeemed. SHALL IT NOW BE BROKEN? Friends and benefactors of the Society, this is

the question which you are called upon to decide. That pledge can be no longer fully redeemed without a larger measure of your liberality. It cannot be redeemed in January next, unless the means of doing it shall be speedily obtained. Upon you, unprosperity, but for its existence. If you so decide, it will go on raising up heralds of the Gospel, who will bless thousands and millions of your fellow men with the messages of salvation. Already several hundreds are preaching the Gospel in Christian, or in Pagan lands, whom your benevolence has helped to qualify for their work. In a little time, hundreds and thousands more will follow them, if you do not grow weary in well doing. But, if you withhold your hand, or neglect to increase your efforts, as the facilities for raising up ministers increase, the work which the Society has undertaken to accomplish, must be retarded or relinquished.

The Directors do not undertake to specify all the ways in which assistance may be afforded at such a crisis. They venture, however, to recommend the following as peculiarly worthy of attention:

1. Let every individual to whom this appeal is made resolve to do something, and to do it now, though it be little. So long as each hopes that others will do the work, and thereby gets rid of personal responsibility, nothing will be done.

2. Let those who can, make themselves Honorary Members for life by the payment of one hundred dollars, if laymen, or forty dollars if clergymen. Will not pious females take this occasion to confer this honor upon their Pastors?

3. Let the wealthy, and all who have ability, make a special donation, over and above their ordinary subscription, for the purpose of present relief. Let those who intend to bestow testamentary bequests, give what they can now. Their help can never be more seasonable than at present; it may be less sure if postponed till they are dead.

4. Let the officers and members of Auxiliary Societies and Associations exert themselves to make full and prompt remittances, before the first day of January next.

5. Let Branch Societies put forth a vigorous effort to obtain, within their limits, the means of assisting their own beneficiaries, and an additional sum to be remitted to the treasury of the Parent Society, to relieve it from embarrassment.

6. Let every man who has given his obligation to a fund, and who has entered upon his public labors, make a special effort to remit the whole, or a part of what he has received, to the treasury; and let him do it, if he can, before January next.

7. Let ministers read the foregoing address from their pulpits, and recommend the object to their people.

8. Let editors, friendly to the Society, copy the same into their several journals or papers.

9. Let no young man, who is in need of aid, neglect to apply for patronage, on account of the state of the funds. Although such will see the propriety and necessity of doing all in their power to help themselves, yet their applications for assistance should not discourage to the friends of the Society, but rather furnish additional motives for more liberal donations.

Let all who have an interest at the throne of grace, pray that God would bless the Society, and open the hearts of his people to give freely and liberally in support of its object. And may the great Head of the Church smile upon every effort to send forth laborers into his harvest!

In behalf of the Directors,
E. CORNELIUS, Secretary.
Rooms of the Am. Education Society,
Boston, December, 1830.
P. S. Donations may be sent to Hardy Ropes, Esq. Treasurer of the Parent Society, 52 Washington street, Boston; or, to Rev. S. P. Newman, Brunswick, Maine; Dr. Samuel Morrill, Concord, N. H.; Dr. Stewart, Esq. Middlebury, Vt.; Eliphalet Terry, Esq. Hartford, Ct.; Oliver Wilcox, Esq. 50 Wall street, New-York; James S. Seymour, Auburn, N. Y.; George M. Chalmers, 100 High street, Philadelphia; or Mr. Nathan Baker, Cincinnati, Ohio.

INTELLIGENCE.

For the Boston Record. HOME MISSIONS.

The third annual meeting of the Old Colony Auxiliary Domestic Missionary Society was held at Middlebury, in Rev. Mr. Eaton's Meeting-house, Oct. 27, 1830.

The President and Vice President being absent, the Rev. Oliver Cobb was called to the chair.

The meeting was opened by singing, and prayer was offered by Rev. J. Bigelow.

The Report of the Executive Committee was then read by the Secretary; after which, addresses were made by the following gentlemen: Messrs. Martin, Horton, Adams and Hitchcock.

The Society then proceeded to the election of officers, and unanimously made choice of the following—

HARVEY CORNELL, Esq. New-Bedford, Pres.
DAVID SMITH, Esq. Wat. Mass., Vice Pres.
REV. WM. EATON, Middlebury, Secy.
HON. WM. BOURNE, Middlebury, Treasurer
JAMES SEWAT, Esq. Middlebury, Auditor.

The third annual report of the Executive Committee of the Old Colony Aux. Dom. Miss. Society was presented.

AN EXTRACT.

The occasion on which we have assembled, is one of deep interest; the cause which we have professedly espoused, is not, in its nature, inferior to any other benevolent enterprise. Our object, it is true, does not carry along with it, that imposing greatness, nor call for those extensive sacrifices, nor present these mighty difficulties, which attend many other benevolent operations, and which give them in the public view, an overwhelming interest. Our sphere of influence is circumscribed—confined principally to a small section of country; but the object of our association is one in which angels would rejoice to co-operate. It is to build up, in our own State, the waste places of Zion,—to provide for the disciples of Jesus, the bread of life, and extend the means of salvation to those perishing at our own doors, for lack of knowledge. To accomplish an object like this, the Son of God came from heaven and died on the cross. Let us then be sensible of the importance and benevolence of the enterprise before us, and come up to our work with redoubled ardor. And what Christian can cast his eyes around upon the desolations of our Zion, and not feel that he is called upon to put his hand vigorously to the work?

In the highly favored State of Massachusetts, there are probably not less than ninety churches and congregations too small and feeble to support the regular ministrations of the word, many of which must soon become extinct, unless sustained by their more favored brethren. Among these

POETRY.

For the Boston Recorder.

CHRIST'S ENTRANCE INTO JERUSALEM.

He sat upon the ass's colt and rode
Toward Jerusalem. Beside him walk'd
Closely and silently the faithful twelve,
And on before him went a multitude
Shouting Hosannas, and with eager hands
Strewing their garments thickly in his way.
Th' unbroken foal beneath him gently stepp'd,
Tame as its patient dam; and as the song
Of "welcome to the Son of David" burst
Forth from a thousand children, and the leaves
Of the way'd branches touch'd its silken ears,
It turn'd its wild eye for a moment back,
And then, sublimed by an invisible hand,
Meekly trod onward with its slender feet.
The dew's last sparkle from the grass had gone
As he rode up Mount Olivet. The woods
Threw their cool shadows freshly to the East,
And the light fell, with quick and toiling step
And head bent low, kept its unbroken way
Till its soft mane was lifted by the wind
Sent o'er the Mount from Jordan. As he reach'd
The summit's breezy top, the Saviour rais'd
His calm blue eye—there stood Jerusalem!
Nagely he bent forward, and beneath
His mantle's passive folds, a bolder line
Than the most slightest of his perfect limbs
Betrayed the swelling fulness of his heart.
There stood Jerusalem! How fair she look'd—
The silver sun on all her palaces,
And her fair daughters and the golden spires
Tending their terrace flowers, and Kedron's stream
Lacing the meadows with its silver band,
And wafting its mist-mantle on the sky
With the morn's exhalations. There she stood—
Jerusalem—the city of his love,
Chosen from all the earth; Jerusalem—
That knew him not, and had rejected him;
Jerusalem—for whom he came to die!

The shouts redoubled from a thousand lips
At the fair sight, the children leap'd and sang
Loud Hosannas; the clear air was filled
With odor from the trampled olive leaves—
But "Jesus wept." The low'd disciple saw
His Master's tears, and closer to his side
He came with yearning looks, and on his neck
The Saviour leant with heavenly tenderness,
And moan'd—"How oft, Jerusalem! would I
Have gather'd thee, as gathereth a hen
Her brood beneath her wings—but ye would not!"
He thought not of the death that he should die,
He thought not of the thorns he knew most pierce
His forehead—the buffet on the cheek—
The scourge, the mocking honours, the foul scorn—
Gethsemane stood out beneath his eye
Clear in the morning sun, and there, he knew,
While they who "could not watch with him one hour"
Were sleeping, he should sweat great drops of blood,
Praying the "cup might pass." And Gethsemane
Should have and desert by the city wall,
And in its midst, to his prophetic eye,
Ran the rough cross, and its keen agonies
Were number'd all—the nails were in his feet—
Th' insulting sponge was pressing on his lips—
The blood and water gushing from his side—
The dizzy faintness swimming in his brain—
And, while his own disciples fled in fear,
A world's death-agonies all met'd in his!

Alas! he forgot all this. He only saw
Jerusalem—the chosen—the low'd—the lost!
He only felt that for her sake his life
Was vainly given, and in his pitying love,
The sufferings that would clothe the Heavens in black,
Were quite forgotten. Was there ever love,
In earth or heaven, equal unto this? ROY.

MISCELLANY.

IMPRISONMENT FOR DEBT.
Extract from the fifth Annual Report of the Board
of Managers of the Prison Discipline Society,
Boston—1830.

Returns have been received from nearly one hundred Prisons in the United States, showing how many persons were imprisoned for debt during the year ending December 30, 1829; for what sums they were imprisoned; how much time was lost in Prisons; how many were discharged by the creditor or his attorney; how many paid the debt; how many took the poor debtor's oath; what was the whole amount of debt; what was the whole amount of cost; and who supported the debtor in Prison.

1. The number of persons imprisoned for debt in the Northern and Middle States is very great. During the year ending December 30, 1829, there were imprisoned for debt in Concord, N. H., 31; in Taunton, Mass., 126; in Worcester, 271; in Boston, 1211; in East Greenwich, R. I., 89; in Newport, R. I., 78; in Pennyan, N. Y., 103; at Courtland Village, 112; in Buffalo, 338; in the city of New York, in 1828, 3,000; in Philadelphia, during 8 months, ending February 25, 1830, 817; in Baltimore, in 1829, 944. As nearly as we can ascertain from the returns which we have received, the number imprisoned for debt annually is, in Massachusetts, 3,000; in New York, 10,000; in Pennsylvania, 7,000; in Maryland, 3,000; and in the other Northern and Middle States, nearly as above in proportion to the population.

2. The number of persons imprisoned for debt, compared with the number imprisoned for crime, is very great.

In Worcester, Mass., the debtors were to the criminals as 3 to 1; in Rhode Island, as 4 to 1; in Pennyan, N. Y., nearly as 5 to 1; at Courtland Village more than 8 to 1; at Belvidere, N. J., as 5 to 1; at Flemington, N. J., as 6 to 1; in 17 Prisons in the Northern and Middle States, nearly as 5 to 1.

3. The number of persons imprisoned for small debts is very great.

In Philadelphia alone, the number of persons imprisoned in eight months, ending February 25, 1830, for less than one dollar each, was thirty. In eleven other Prisons, from which we have heard, there were imprisoned, during the year ending December 30, 1829, for less than one dollar each, thirty-two.

4. The number of persons imprisoned for more than one, and less than five dollars each, is still greater.

In thirty Prisons, from which we have heard, there were imprisoned, for more than one and less than five dollars each, five hundred and ninety-five.

5. The number of persons imprisoned for more than five, and less than twenty dollars, is very great.

In thirty-two Prisons, from which we have

heard, there were imprisoned for more than five and less than twenty dollars, two thousand one hundred and eighty-four.

6. The number of persons imprisoned for more than twenty, and less than one hundred dollars, is not one third as great as the number imprisoned for less than twenty dollars.

In thirty-two Prisons, from which we have heard, the number imprisoned for less than twenty dollars each, was 2841; for more than twenty, and less than \$100, 902.

7. The number of persons imprisoned for more than one hundred dollars each is very small, in comparison with the number imprisoned for less than twenty dollars.

In fifty-three Prisons, from which we have heard, the whole number imprisoned for more than one hundred dollars each, was four hundred and sixteen, or only as one to seven; compared with the number imprisoned for less than twenty dollars.

8. The time lost in Prison is very considerable by those who are poorly able to lose it.

In fifteen Prisons, from which we have heard, in the Northern and Middle States, the persons imprisoned for debt,

For less than one day, were 269

For more than one, and less than five days, 323

For more than five, and less than ten days, 203

For more than ten, and less than twenty days, 154

For more than twenty, and less than thirty days, 83

For more than thirty days, 431

Total amount of time lost in fifteen Prisons, nineteen thousand, nine hundred and eighty-seven days.

9. While so much time is lost in Prisons, it is a very fruitless business as a means of compelling payment.

In seventeen Prisons, from which we have heard, out of two thousand and fifty seven persons imprisoned, the records show only two hundred and ninety-four who paid the debt.

10. The number of persons discharged by the creditor or his attorney, according to the records, is more than three times as large as the number of those who pay the debt.

In seventeen Prisons, from which we have heard, as already stated, two hundred and ninety-four paid the debt, and one thousand and nineteen were discharged by the creditor or his attorney.

11. The number of persons discharged by taking the poor debtor's oath, is more than twice as great as the number of those who pay the debt.

In seventeen Prisons above mentioned, two hundred and ninety-four paid the debt, and seven hundred and forty-four took the poor debtor's oath.

12. The amount paid, according to the records, in consequence of imprisonment, is not one half the value of time lost at \$1 per day.

In seventeen Prisons, from which we have heard, the amount paid, in the year ending December 30, 1829, as nearly as can be ascertained, was seven thousand nine hundred and ninety-two dollars; the value of time lost in fifteen Prisons, during the same time, at \$1 per day, was nineteen thousand nine hundred and eighty-seven dollars.

13. This is not only very fruitless, but very expensive business to the creditor.

We have reason to believe, that, in most cases, in which persons are discharged from Prison by the creditor or his attorney, or by the poor debtor's oath, the costs are paid by the creditor; and we have already seen, that in seventeen Prisons there were discharged by the creditor or his attorney, 1019

By the poor debtor's oath, 744

By paying the debt, 294

We have made the inquiry of a number of the respectable men of our acquaintance, whether they ever imprisoned a man for debt.

Their general answer has been, Yes; once or twice, and we lost the debt, and paid the costs.

14. The operation of the laws, in regard to imprisonment for debt, is very different in the Northern and Southern States.

In seventeen Prisons heard from in the Northern States, the number of persons imprisoned during the year ending Dec. 30, 1829, was two thousand, seven hundred and forty-two.

In the same number of Prisons in the Southern States, only thirty-five.

15. There are examples of amelioration and abolition.

In Massachusetts, there is a law which forbids the imprisonment of any debtor for less than five dollars. A similar law, in the other Northern and Middle States, would have saved from imprisonment, during the last year, in eighteen Prisons, from which we have heard, four hundred and thirty-one persons.

The great opposition to this law is said to have come from grocers and grog shops.

There is a law in New Hampshire, which forbids the imprisonment of any debtor for less than \$13.33. A similar law, in the other Northern and Middle States, would have saved from imprisonment, during the last year, in eighteen Prisons, from which we have heard, one thousand four hundred and fifty-four persons.

There is a law in Massachusetts, which requires the creditor to pay the board of the debtor. This law is said, by several of the jailers, to have diminished the duration of imprisonment for debt about one third.

A very shrewd and observing jailer, in a Prison where more than one thousand persons are imprisoned annually, remarked, that many cases of imprisonment for small debts would be prevented, if the creditors were obliged to make oath, that the debts were true debts; as in South Carolina.

In Kentucky and Ohio, imprisonment for debt is abolished. A similar law, in the Northern and Middle States, would have saved from imprisonment, during the last year, as nearly as we can ascertain, about fifty thousand persons.

16. The laws and public opinion appear to be at variance on the subject of imprisonment for debt.

Prison Discipline.—At a sitting of the Académie Française, 23d Aug. one of the annual prizes, 6000 francs (\$1200) was awarded to M. C. Lucas, for a treatise on the Penitentiary System in Europe and the United States.

Deaths by Explosion.—It is stated in Siliman's Journal, No. 29, that one thousand and five hundred persons have been destroyed in this country, by explosions from steam boat boilers.

EYE AND EAR INFIRMARY.

The Surgeons respectfully report that the circumstances of their department remain very similar to the occurrences of preceding years.

The number of patients have been nearly the same. The nature and character of the diseases have been such as have been usual in past times, and the condition of the applicants has been such as has hitherto often called for sympathy and aid.

The same beneficial results have also followed the medical and surgical treatment. If any difference has arisen, it is from the increased facility in following patients to their houses during their treatment, which has been afforded by the appointment of an Apothecary to the establishment.

It is expected that in this way this appointment will be of yet greater service to the interests of the Institution by exciting the attention of patients and preventing the interference of officious friends. It has also enabled the Surgeons to ascertain with more precision the result of cases.

A large number of the patients have also followed the medical and surgical treatment. If any difference has arisen, it is from the increased facility in following patients to their houses during their treatment, which has been afforded by the appointment of an Apothecary to the establishment.

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PROGRESS OF TEMPERANCE.

Temperance Voyage.—The ship John Hale, Capt. E. Thompson, which sailed from this port on Thursday last for New Orleans and Europe, had on board 300 ADEPT students of every kind. The officers and crew readily agreed to relinquish the use thereof during the voyage, and the agreement to that effect is inserted in the shipping articles.

Portsmouth Journal. Temperance in Germany.—We learn verily, that Dr. Hewitt, late agent of the Temperance Society, has recently received letters from Germany, giving the most animating accounts of the introduction of Temperance principles there. We have not learned particulars, but understand that a considerable number of societies have already been formed, and publications issued, on the total abstinence plan, and that there is a prospect of great good being done.

Genius of Temperance. Temperance at the South.—A gentleman of this State, recently returned from travelling, informs us that in travelling by stage two or three days, from Baltimore to the interior of Virginia, he scarcely saw a person who was not a teetotaler. He saw none at Baltimore's spacious hotel in Baltimore, where he put up, though he cannot say positively, that none is kept there.—Query. Whether a Virginian could visit our commercial emporium, and take a trip up the river and canal, and return home with a story as creditable to our State as to B.

Challenge.—We have been amused, says the editor of the Long Island Star, with an anecdote told by a friend this morning. He had been in the course of his public duties called on to meet at a tavern, and the company, as is customary in many places, insisted on his drinking with them. He, as frequently, politely declined, and when it was insisted upon with more than usual warmth, agreed to it with this proviso; that the challenged was always allowed his own weapons, which being agreed to, he called on the landlord for a plate of castor oil. It was now the turn for the company to decline, and his part, to insist—but a compromise was effected, upon their agreeing never after to call upon him to drink any of their refreshments.

Turks Island, W. I.—The following is an extract from a letter from a gentleman at Turks Islands to a clergyman in Connecticut. On the 28th inst. a meeting of the Society was held, when a more than ordinary number attended. The President opened the meeting by remarking on the importance of the object for which we had convened, suggesting the propriety of meeting being held more frequently, and suggesting the necessity of as many as possible of the friends of Temperance, attending on every occasion. The Recording Secretary, on being requested, then read the Rules of the Society, and the Report of the Executive Committee of the Connecticut Temperance Society, with which they kindly favored; after which, the Tract on total abstinence, was read, when it was presumed produced a good effect on the meeting.

We understand that there is a paper published in one of the States, called the Genius of Temperance. We have seen some extracts from one of the numbers, which were very gratifying, and as there are several young men connected with the society here who are warmly interested in the cause, I would beg leave to observe, that we will be glad to receive from you, if you will have the goodness to procure and forward us the papers by a convenient opportunity.

Gen. of Temp. Scotland, Fifty.—Since the Temperance Society commenced here, there has been a visible improvement in the habits of the people. Our village, which was so much given to drunkenness, has completely changed its aspect. It far surpassed formerly, many of the surrounding villages for drunkenness; now it is pleasing to relate, it is far surpassed them for temperance. Our Saturday nights and Sabbaths, which were wont to be spent in habitual drunkenness, are now completely changed. Our Society consists at present of 102 members, and we hope there will yet be many more who will join us. Our people are more comfortable than they were wont to be; they are better clothed, and better fed, and seem to enjoy peace and happiness in their families. There is a great diminution in the sales of spirits, but to what extent we cannot precisely say. Many who are habits were dissipated, seem to be totally altered, and we hope our good ship will soon disappear from amongst us.

Ireland.—The Methodist Conference, at their last meeting, in London, Dublin, resolved to revive and re-assert the fundamental rule of their society, which prohibits "drunkenness, buying or selling spirituous liquors, or drinking them, except in cases of extreme necessity." They have also passed a resolution, recommending the Temperance Society.

Such is the change which Temperance Societies have effected, that while physicians have voted out all services of spirits at wakes and funerals. In some places, the Roman Catholic priests have expressly forbidden the use of ardent spirits at funerals. It is no small evidence of reform, that it is becoming customary in mixed parties to call the full before the punch, and not after as formerly. Record.

Kentucky. A letter dated Frankfort, Mo. 16, 1830, says:—In July last, a State Temperance Society was formed in the State of Kentucky, and the members of the County Societies, which numbered two hundred and seventy members. There is a Society in almost every County in the State, and some of the Counties have more than one Society. It is obvious to every one that they have done more good in this "land of strong drinks," than their number is increasing, and their influence extending almost daily.

The last Presbyterian Synod in this State, a solemn act recommended the subject to all the Pastors of Churches, and the Synodical Conference have also recommended the cause of Temperance to the Churches of which the Associations are composed.

The County Court of this County have refused to grant licenses to the tippling shops in the County.

Maine, Pen. Court.—The whole number of Members heard from, exclusive of the County Society, is 1020—three years ago not one.

J. of Hum. TIMELY NOTICE.

Subscribers and Agents for the RECORDER, are reminded that the Publishers should have immediately what alterations they wish made in their subscriptions, as the next paper closes the Volume. Terms the same as last year. Dec. 22.

NEW PUBLICATIONS. JUST received and for sale by PERCIVAL & PARKER, No. 125, Cornhill, (near Market street.)

THE CHRISTIAN LYRE, by Rev. Joshua Leavitt, containing hymns and tunes designed for conference and evening meetings.

NEW MODELS OF CHRISTIAN MISSIONS to Papists, Mohammedans, and Pagans nations, explained in four books, by Rev. G. B. French, C. C. The author of "Natural History of Enthusiasm."

DIVINES OF THE CHURCH OF ENGLAND, with lives of the authors, summary of each discourse, notes &c. By the Rev. T. S. Hughes, B. D. of Emmanuel College.

THE VOLUMES now published are the sermons of Bishop of SHERBROOK, others will follow of the most popular works of Scott, Paine, Jer. Taylor, Barrow, Ogen &c. THE MALTE BRUN School Geography, illustrated by numerous original engravings, and an atlas of numerous maps, charts, and tables. By S. Griessold Goodrich.

A GEOGRAPHY OF BOSTON, COUNTY of Suffolk, and the adjacent towns with historical notes. By C. H. Snow, M. D. author of History of Boston. With maps and plates. Dec. 15.

MEMOIR OF NATHAN W. DICKERMAN. THIS DAY Published by PERCIVAL & PARKER, late Percival and Williams, No. 9 Cornhill, late Market St. Jan. 2, 1830, eight years of age—with an engraved portrait on steel.

Chapter I. His birth—infancy—early education—religious instruction—character—first sickness. Chap. II. His sickness—letters, journals, and memoranda, presented by his friends—various anecdotes—his desire to be baptized. Chap. III. The Journal continued. His baptism and admission to the church. Chap. IV. The Journal continued—his death. Chap. V. The Journal continued—the Lord's Supper administered. Chap. VI. Visitation from his friends and conversation with them—Extracts from the minutes of the Society—Solitude for his Parents—Last hours—Death—Funeral.

GROTON ACADEMY. The Winter term will commence on Monday, the 15th of December, under the continued direction of Mr. TOWNSEND, with such assistance as is necessary. The Institution is open to pupils of both sexes, and the tuition and board uncommonly low. Frequent experimental Lectures in Chemistry and Natural Philosophy are given by the Professor. From a recent examination of the Institution the Board of Trustees feel that it is no compliment to its present indefatigable Instructor to say, that no parent or guardian would be likely to fail of being satisfied and of leaving his children well, who may place his child at the Academy. Dec. 15.

J. Todd, Secretary. AMERICAN ALMANAC. THE American Almanac and Repository of Useful Knowledge for the year 1831, for sale by PERCIVAL & PARKER, No. 125, Cornhill, (near Market street.) Dec. 15.

DIVINES OF THE CHURCH OF ENGLAND, at 18 and 20 Cornhill, Boston. New and cheap uniform edition. By the Rev. T. S. Hughes, B. D. of Emmanuel College, examining chaplain to the Bishop of Peterborough, and late Christian advocate in the University of Cambridge.

Each work will be preceded by a Biographical Memoir of its Author, comprising a general account of the times in which he lived, with a particular reference to the state of religious opinions.

An Argument or concise Summary of Contents will be prefixed to every Sermon, Tract or Disquisition, contained in each volume; so that not only direct access may be had to any portion required for personal or consultative use, but the Summary of each Sermon may be considered as a Skeleton well calculated to assist the young Divine in composition.

Notes and observations will be added wherever they may appear necessary or useful; and at the end of each Author will be given an Index of those passages in scripture, which have been commented on in such Author.

The works of Bishop Sherlock, a complete edition of which has not hitherto appeared, and Dr. Barrow will be first submitted to the Press; afterwards will follow the most popular works of Hall, Atterbury, Jewell, Seed, Jortin, South, Hall, Bull, Beveridge, Balguy, S. Clarke, Ogen, Puley, Waterland, Jer. Taylor, &c.

It is understood that a volume shall appear on the first of each month, in small 8vo. containing on an average 300 pages.

It is not expected that the whole series will exceed fifty volumes; but any Author may be had separately.

Subscription reviewed by R. P. & G. WILLIAMS, 18 and 20 Cornhill, where may be found a good assortment of Books. Nos. 1, 2 and 3, of the above work are received.

ANDERSON'S OBSERVATIONS IN GREECE. CROCKER & BREWSTER have just published and for sale, 17, Washington Street, Boston, OBSERVATIONS UPON THE PLOEGONNESUS and GREEK ISLANDS, made in 1828, by Dr. Anderson, Secretary of the Am. Board of Commissioners for Foreign Missions. With a Map adapted to the work.

Introduction.—Containing observations upon the Medicean, Parnassus, and Malia, general objects of the tour in the Levant, some persons, &c.